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THE
R I B B A N D:

VERSES, ADDRESSED TO
THREE YOUNG LADIES;
WITH SETTS OF
PARTY-COLOURED RIBBAND.



THE

R I B B A N D :

ADDRESS TO

THE YOUNG LADIES :

WITH

REMARKS ON THE

THE
R I B B A N D:

VERSES, ADDRESSED TO
THREE YOUNG LADIES;
WITH SETTS OF
PARTY - COLOURED RIBBAND.



By JOHN RHUDE, M. A.

ST. PAUL.

WHICH THINGS ARE AN ALLEGORY. Epist. to GALATIANS.

SIR HENRY WOTTON.

PHILOSOPHEMUR!

— MIXING, *with the Good, and Wife,*
Let You and I — PHILOSOPHIZE!

THE MORAL AUCTIONEER. *Written by the AUTHOR.*

4.

THE THIRD EDITION.

SHERBORNE:
PRINTED BY CRUTTWELL.

M DCC LXX IV.

BIBLIOTHECA PAROCHIALIS:

No. OF

1,000.

THE
PORTESHAM Parish Minister's
[Giving, Lending, Selling*]

LIBRARY,

PROSE, AND VERSE,

CONSIDERED, IN GENERAL,

As a Means of Promoting Moral and Christian

KNOWLEDGE,

[Which is the Foundation of All True Religion.]

AND, ALSO, AS

A NECESSARY SUPPLEMENT,

IN THAT VIEW,

More particularly, to The Public Instruction,

Carried on, by Reading

SCRIPTURES, AND HOMILIES,

AND

P R E A C H I N G:

AND, LASTLY,

As an Aid to the Administration of Divine Offices,

PUBLIC AND PRIVATE:

More Especially,

As an Useful Addition to **CATECHIZATION**

[FAMILY, SCHOOL, CHURCH]

AND

P A S T O R A L V I S I T A T I O N,

From House to House.

St. Peter's Portesham.

The 3^d January, 1748.

JOHN RHUDE, M.A.

Minister of the Gospel.

* N. B.

THE Books, that are Sold, are always disposed of at the
Whole-sale, Prime-Cost, Price—Not to say, where de-
sired, on Credit—As they are also paid for, by small,
periodical, Payments; as the Circumstances of the Buyer
will admit.



A R G U M E N T.

THE RIBBAND

(Subject of the ensuing little Copy of VERSES)

Is here considered,

I N G E N E R A L,

As a Type, Figure, or Emblem, of Human Life.

*I*N Pursuance of which Great Idea, it is taken-up, and prosecuted, under the several following particulars :

First of all. As a Mere Simple Bandage — From whence, the state of human life, is suggested: in which men are found acting, but too generally, under the influence of some reigning passion, or propensity, either more or less irregular, and criminal.

Again, Second. As a Silken Bandage — Silk naturally suggests softness, and delicacy, in opposition to the roughness of coarser materials. And may therefore be understood, in those views of it, as figuring to us a state of ease, and tranquility.

The Ribband may be regarded,

Farther, Third. As the produce (in respect of the materials, of which it is made-up) of the Silk-Worm — From whence occasion is taken of recommending Industry — To which purpose, those kindred, provident, insects, the Ant and the Bee, are also called into view.

The

A R G U M E N T.

The object, in-question, is considered,

Withal, Fourth. As an external, female, Ornament—Which view of it gives opportunity of recommending, the intellectual and literary accomplishments of the mind.

The Fabricature of the Bandage in-view affords occasion of adverting,

Once More, Fifth. To the improvement of Nature, in its several departments, by the assistances of Art: Exemplified, here, in the Weaver and the Dyer:

The subject, in present contemplation, is considered, Besides, Sixth. As a Party-Coloured Bandage—From whence arise reflections on the Variations [the changes, and chances] found taking - place, in the course of human life.

Lastly. From the Decays of the Ribband, in-view, and the other articles of their Ward-robe; as also, of their Persons (the natural and necessary consequence of Time and Age) the Young Pupils are admonished, to attend to the Ornaments of a moral and religious Nature, and such, therefore, as will not only accompany, and adorn, them, in the present Life, but, go along with them into a future and eternal state of Existence.



THE RIBBAND:

VERSES, ADDRESSED TO

THREE YOUNG LADIES; ETC.

INTRODUCTION.


*IN this small boon, LADIES! I ween,
A Type of Human Life is seen;
And, though a trifle in your eyes,
You will, at least, the Morals prize;
Proceeding, farther, to approve,
If not the bounty, yet the love.*

*THEN listen, while we here pursue
Our text, under each rising view.*

THE RIBBAND.

I. **T**HE simple "Band-age" marks our state:
The bands of love, and cords of hate. 10
Life's strong propensions, which we share,
As fallen man's distemper'd heir.
While, to some idol-objects, found
Devoted, and forever bound,

On

 Passion's sea, tumultuous tost,
In sympathy, or apathy still lost;
The Scyllæes and Charybdes of life's coast.

II. THE "Silk," the foster Silk, displays
Peaceful serenity of days;

From Envy, and corroding Care,
And each malignant Passion, far:
Where to be found? alas! ah where?

III. HENCE, to the Spinner-Worm, descend;
Rich Industry, to recommend.

JOIN'D to this purpose, LADIES! see
The labouring Ant, and busy Bee.

SETTLE among Yourselves, my FAIR!
How You these several emblems share;
Since Human Life's a complex sphere.

SHALL, I the fond Triumvirate form?
HARRIET! be you the Spinster-worm;
MARIA! take the Ant — When, see,
To DEBORAH, remains the busy Bee.

IV. VIEW'D as an "Ornament" — Hence learn
Transition to the high concern:

And, while, this outward badge, you bear,
Bethink the great, the constant, care,
Your "Mind," that better part! should share.

MAY Heaven, each mental grace, impart;
(On nature, rising, and on art;)
Inrich the head, and form the heart!

V. YET add — Our object, farther, shews,
What aids, on Nature, "Art" bestows.

A document, which we assume,
From the quick, magic-moving, "Loom."

15 }

20 }

25 }

}

30 }

35 }

40 }

45 }

The

1. The Worm spins us the Silk, 'tis true;
The Band, we, to the "Weaver," owe.

WHOSE flying "Shuttle" lets us see
Our fleeting days celerity.

As the incision, from the "Thrum," 50
Figures their last, determin'd sum.

2. WHILE, from the "Dyer's" art, arise
The vivid tints, which charm our eyes.

AND, captivated with the sight,
Flie we! o flie we! swift, as light! 55

And, mounted on the varying dye,
Oh, for Religion's lens, and eye!

Optic skill! t' inspect, and see,
In Nature's works, the DEITY!

Great source of intellectual light! 60
Divinely pure! immensely bright!

Grant, that we never, from Thee, stray;
But, meet Thee, in each varying Ray!

DRENCH'D in the meritorious flood
Of JESU's all-attoning blood; 65

Imbue our souls, with grace divine,
And, each foul trait, "discharge," of sin!

So shall we brighten, render'd clean,
From spots, without; and stains, within:

And, every deeper-colour'd dye 70
Be turn'd to whitest purity.

VI. THE varying "Party-Colours" shew
The changes of our state below:

While day and night, and light and shade,
The chequer'd span of Life divide; 75

And ebbs, and flows, th' alternate tide.

SUCH the instructions, which arise
From the "united," varying, dies.

Not but "each" colour will impart,
A lesson, to the human heart.

80

1. "Scarlet," Eusebius says, will tell,
For truth, a bright and flaming zeal.

2. "Green" may suggest the Saints' abode,
And vigour, in the house of God.

3. From "White," we innocence collect ;

85

4. The griefs of life, from "Black," reflect.

SINCE such, our present motley state,
And chequer'd shades, life's progress, wait ;
May prudence guard each fleeting round,
And light beam on each darker ground :

90

While "compages" of softest bands
Bind my Dear Daughters' hearts, and tie their
hands.

VII. BUT, e'er I bid my GIRLS adieu,
There yet remains a parting view.

As, then, the vales of Life, you pass,
Bethink the fate, which waits the grass :
At morn, in all the pride, and power,
Of verdure, and of beauty's flower ;
At even, shorn, and prostrate spread,
Wither'd, alas ! fetid, and dead.

95

100

THUS, while, your RIBBANDS, you display,
Attend their tarnish, and decay :

Though now they, variegated, shine,
Their beauty will, e'er long, decline.

As metals sink, subdu'd by rust ;
To tatters, RIBBANDS turn, and dust.

105

BUT,

BUT, this is not our "point de veüe,"
We must the thought, farther, pursue.

AND, with the vestments, which infold
Our bodies, they themselves grow old. 110

AND thus the beauties of your prime,
Await the lev'ling scythe of time.

THEN learn, my DEARS! e'er nature fail,
To look beyond this fleshly vail :

And, timely provident, despise 115
All the proud robes, beneath these skies.

And, as your Wardrobe wastes away,

And you yourselves, with age decay ;

May you improve ; studious t' appear,

In vestments of " Religious " wear ; 120

And, dress'd for Heav'n, go, shine, forever, there ! }

CONCLUSION.

PROMETHEUS *thus, as Poets say,*
Inform'd, from heaven, his image-clay.

AND, *who our conduct will impeach,*

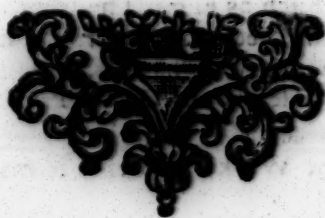
That, thus, we undertake to teach,

By making a mere simple Ribband — PREACH ? 125 }

St. Peter's Portesham,

Dorset.

The 21 June, 1774.





A N N O T A T I O N S.

T I T L E P A G E.

T H E R I B B A N D.

THOSE Verbal Criticks, who are disposed to look into the Original, Etymology, Spelling, and Literal Meaning, of the word, "Ribband;" may please to consult the Glossographers, Etymologists, and Lexicographers. Which, while they are doing, we will proceed to speculations, which are apprehended to be of more consequence, by observing: How few and small are the Real Wants of Human Life; in comparison with the Artificial ones, of Pride and Luxury!

It is not, we presume, in this view of things, wholly foreign, to remark, That the word, "Ribband," is of that order, called, *bapax legomenon*, [h. e. a word, found occurring but once] in respect, we mean, of our English Bible, according to the last Version, or, King's Translation, of A. D. 1607, (a) or 1611. (b) being met with, Numbers, ch. xv. v. 38. only; where we read of "A Ribband of blue."—From whence, we are led to understand, How much "the Pride of life," (c) in this particular of Dress (as well as in the other circumstances of it) has grown upon us, in these latter ages of the world. Since, scarce any personal ornament is now become more common and familiar, among all orders of people, than this of the "Ribband." Which is not only admitted, in endless profusion, into common life; but, is become a badge of Chivalry: The Knights of the Garter, in England, bearing a Blue Ribband; as those of the Thistle, in Scotland, do a Green Ribband, etc.

(a) According to Dr. Nicholls's Chronology. (b) According to Mr. Lewis's Account. (c) See First Epist. St. John, ch. ii. v. 16.

* Which, however, is otherwise rendered, "a Lace of Blue." Vide Poli Synopsin, in Loc.

I N T R O D U C T I O N.

V. 1. In this small boon, LADIES! I ween,

Boon, sometimes, signifies a *Petition*; but here a *Gift*. — *To ween* is an old [Saxon] word which, in modern language, imports, as much as, to *think*, or to *suppose*.

V. 4. You will, at least, the Morals, prize.

"IT is observable, in justification of this way of writing, That the Divine JESUS Himself (the great high priest and apostle of the Christian profession) did not fail taking occasion to inculcate His spiritual doctrines, and precepts, from an observance of natural objects, and incidents: Such as e. g. The lilies, in bloom; the fig-trees, shooting out; the sheep, kept in folds, near the temple, for sacrifice; from the approach of harvest," etc. (a)

(a) Sir Isaac Newton's Observations On the Prophecies, p. 148.

See the Rev. Mr. Fawcett's "Religious Weaver"—In the Preface to which benevolent Work, reference is made to a number of authors,

N O T E S.

authors, who have written, in this way of Religious Allegory, on different subjects, and in several periods of time, as well among the Established Clergy, as the Dissenting Ministry.

Yet, nevertheless, Writings, in the Poetical walk of Religious Allegory, are not, after all, that we are aware, become so common, as they appear to be in Prose.

T H E R I B B A N D.

V. 17. *The Scyllæes, and Charybdes of Life's Coast.*

Scylla is a rock, in the straits of Sicily, over against *Charybdis*, a whirlpool, in the same straits. Whence the adage :

" Incidit, in Scyllam, cupiens, vitare Charybdim."

It being very difficult, for ships, passing these straits, to escape both these: but, while they endeavour to avoid the one, are in danger of falling upon the other.

V. 33. *To Deborah, remains the busy Bee.*

It is found coming-out, very "apropos," to our present purpose, That the Hebrew, name, *Deborah*, among it's other meanings, (a) signifies *A Bee*.

(a) Word, Thing, etc.

V. 34. *View'd as an Ornament — Hence learn Transition, to the high concern.*

The "Ribband," being the eighth part of a Bend, is a bearing in Heraldry — Expressive, it may be, of "Religion:" In allusion, possibly, to the fillets, or head-bands, with which the heads of the priests (a) and priestesses, (b) of antient heathenism, were bound, when officiating in their idolatrous sacrifices: not to say, with which their altars, (c) and victims, (d) were also dressed.

(a) Vide PRATERI Notas, in verbb. *Vittata et Vittas*. Juvenal. Sat. iv. v. 9; et Sat. vi. v. 50.

(b) *Vittata* — sacerdos, h. e. Virgo vestalis. JUVENAL. iv. 9.

(c) ——— flant, manibus, arae,
Coeruleis, moestae, vittis, atraque cupresso.

VIRGIL. Aeneid. L. iii. v. 63.

(d) That it was usual, among the heathens, to adorn their Victims, previous to their sacrificing of them; appears from the conduct of the priest of Jupiter, at Lystra; as recorded in "The Acts of the Apostles,"* of which "Garlands," there mentioned, "Ribbands," might, not improbably, be a part (as ligatures, by which the flowers were tied-together) as is usual among the Moderns, in the formation of their garlands.

* ch xiv. v. 13. Vide Flor. L. iv. c. ii. juxta fin.

V. 44. *A document, which we assume*

From the quick, magic-moving, Loom.

It cannot, by any means, be expected (as much as we are disposed, it appears, to carry-forward our young readers into views of variety and extent) That we should enter here into any thing, like a description of that complex machine, the "Loom;" or, even of its simple appurtenances, the "Shuttle," and the "Thrum." — Those, who are desirous of information in these articles, will do well to betake themselves to the Weaver's Work-Shop; where they cannot fail meeting with the necessary satisfaction, in the premises, by immediate inspection.

V. 48. *Whose*

N O T E S.

V. 48. *Whose flying Shuttle lets us see*

"My days are swifter, than a Weaver's Shuttle." Patriarch JOB. (a)
See "The Religious Weaver: or, Pious Meditations on the Trade of Weaving." P. 66. By the Rev. Mr. Benjamin Fawcett, M. A. of Kidderminster, Worcestershire.

(a) The Book of Job. ch. vii. v. 6.

V. 50. *As the incision, from the Thrum,*

"I HAVE cut-off, like a Weaver, my life: He will cut me off"—"with pining sickness"—or, "from the Thrum."—Various [marginal] Reading. K. HEZEKIAH. (a)

See "Fawcett's Religious Weaver," above-quoted, p. 67.

(a) The Book of the Prophet, Isaiah, ch. xxxviii. v. 12.

V. 63. *But, meet Thee, in each varying Ray.*

THE Original Colours of Light, are seven: namely,

"Red, Orange, Yellow - Green - Blue, Indigo, Violet." *

The above are the colours, which are seen in the "Rainbow;" and which are found reflecting from a Prism.—And, it is from these, that all other colours are derived, and compounded.

Having mentioned the "Rainbow," our younger Readers will indulge Us, it is presumed, in lengthening the Note, by informing them, That the glorious phaenomenon in view, is occasioned by the Sun's shining upon, and reflecting it's beams against, a dewy cloud. So that the Sun is always behind us, when we look-upon this beautiful meteor—See the first reference to this phaenomenon, found in History, made by A. GOD Himself, as recorded in The Book of Genesis, ch. ix. v. 8—17.

MILTON, it is observable, speaks of the seven colours, found in the Rainbow, as three colours only:

*In the cloud, a Bow,
Conspicuous, with Three lifted colours gay.* P. L. B. xi. v. 865.

And, a little lower, he calls it

GOD's Triple-colour'd Bow—

Ibid. v. 897.

By the Three Lifted colours, here refered to, he means, no doubt, the Three Leading Colours; RED, Green, and BLUE; with the Shades of the first, and the last.—Since Orange, and Yellow are shades of RED (which three colours make the first of our Author's Three Lifts;) as Indigo and Violet are shades of BLUE (which three colours make another of his Lifts)—While GREEN appears to be a colour, *sui generis*, h. e. a detached colour, independent of all the rest: and, therefore, forms, alone, his third Lift—The Author's calling them, Three LISTED Colours, shews, That they cannot be understood of any Three SINGLE Colours (without respect to the Shades of RED and BLUE;) as has been, however, generally supposed, by Commentators; who have explained them, as terminating, simply, in Red, Yellow, and Blue.

We do not enter here into the disquisitions:

"I. Whether there was any "Rain?" And, consequently, II. Whether there was any "Rainbow," before "The Flood?"

* The initial letters, of these seven Original Colours are included in the artificial term, "Vib-gy-or." Which, however, is an inversion of the natural (a) order of the colours; which begins with "Red," and ends with "Violet:" Whereas the above memorial word begins, it appears, on the contrary, with "Violet," and ends with "Red." Which inversion however makes no material difference: As the Names of the several

N O T E S:

ral colours are equally secured, in respect of the Memory, in both ways of arrangement.

(a) That, First given, in the annumeration of the Text, is said to be the "Natural Order" of the Original Colours; as it begins with [Red] the colour, whose rays are largest; and proceeds with them, regularly, as the rays lessen, or grow smaller, till they end in [Violet] the smallest of all.

V. 70. *And every deeper-coloured dye*

Be turn'd to whitest purity.

"THOUGH your sins be as scarlet; they shall be as white, as snow: Though they be red, like crimson; they shall be as wool."
THE LORD. (a)

(a) The Book of the Prophet, Isaiah. ch. i. v. 18.

N. B. IT may not be without it's use, to observe here, That, when The Divine Being is refered to, in our English Translation of The Old Testament, by the name of [LORD,] in Capitals; it is always JEHOVAH [the *Nomen Tetragrammaton* *] in the Hebrew — But, when [Lord] is given in small Letters, it is then some other divine name, of less dignity, in the Original: Such as, e. g. *Adon*, or *Adonai*, etc.

* That is, "The Four-Lettered Name:" There being Four Consonants, in the Hebrew Name, JEHOVAH.

V. 79. *Not but each colour will impart, etc.*

See The several Tables of "The Significancy of Colours:" Which are met with occasionally, up and down, among various writers—A Table of this Sort is found, particularly, in Doddsley's "LADIES Memorandum Book, for the Year 1761." Which is said to be done "By a Lady of Quality." An undertaking, much fitter for a Philosopher, in general; or, for an Optician, in particular, than for one of the above sex, and character; who are, generally speaking, amongst the least-knowing of Human Beings, in every thing learned, commendable, and praise-worthy.

V. 81. *Scarlet, Eusebius says, will tell, etc.*

See "The Homilies of Eusebius Emisenus;" as quoted by Bp. Babington, in his "Notes upon The Book of Leviticus."
(a) Quarto. London, 1604. (a) ch. XIV. v. 6.

["As for the living bird: He [the Priest] shall take it, and the cedar-wood, and the scarlet, and the hyssop; and shall dip them, and the living bird, in the blood of the bird, that was killed, over the running water."]

V. 83. *Green may suggest the Saints' abode, etc.*

I Am like a Green Olive-tree, in the house of GOD. K. DAVID. (a)
Our bed is Green. THE SPOUSE (b)

(a) Psalm LII. v. 8. (b) The Song of Solomon. ch. I. v. 16.

V. 92. *Bind my Dear Daughters' hearts, etc.*

The Young Ladies, to Whom this little Copy of Verses was originally addressed, were the Daughter, and the Grand-Daughters, of the Author—The Text of it, was first published in "The London Chronicle;" in the year 1765; and, again, very lately, in "The Sherborne Journal."

N O T E S.

V. 119. *May You improve; studious I appear,
In vestments of Religious wear: etc.*

The Author, having expressed his concern for the embellishment of the Minds of his young Pupils, in-reference to intellectual and literary accomplishments, under a previous head; he advances, in conclusion, to recommend to Them, as the last and noblest attainment, here below, the cultivation of the Graces of Morality and Religion. — Which throws our thoughts, not unnaturally, on the correspondent aspirations, put into the mouths of the candidates of a happy immortality, by the pious Dr. Watts, in his Song, “Against Pride in Cloaths:” Which (*a little altered*) are as follow:

V. THEN will I set my Heart to find
Inward Adornings of the Mind;
Knowledge and Virtue, Truth and Grace:
These are the Robes of richest Dress!

VIII. In these, on Earth, would I appear:
Then, go to Heaven, and wear them there:
God will approve them, in his Sight;
They’re his own Work, and his Delight.

Divine Songs for Children. (a)

(a) Song XXII.

C O N C L U S I O N.

V. 122. Prometheus, *thus*, as Poëts say, etc.

The poetical Pedigree of Prometheus * is to be met with in Hesiod’s Theogony, under “The Offspring of Japhet and Clymene.” (a) Where also (as in his “Works and Days”) (b) his Mythological Story is given: and from whence frequent references to it, in one circumstance, or other, are made, and allusions borrowed, by many of the subsequent poetical writers, Greek and Roman. Among these latter, by Ovid, in particular. (c) We have only to do here with that part of Prometheus’s story, which says: “THAT he formed Men of Clay; and then put Life into them, by Fire, stolen from Heaven.”

[* The Learned Bochart will have Prometheus to have been the Scripture Magog, the Grandson of the Patriarch, Noah, by his Son, Japhet. (d) In support of which opinion, he advances several reasons. (e)]

Those, who are disposed to look into The Fable of Prometheus, with its Moral, or Interpretation, in their whole extent, may consult Bacon’s “Wisdom of The Antients;” (f) as also, “The Temple of The Muses.” (g)

(a) V. 507 etc. (b) Lib. 1. v. 47 etc.

(c) Metamorphoses. Lib. 1. v. 78. etc.

(d) The Book of Genesis, ch. x. v. 9.

(e) Phaleg. Lib. 1. cap. ii. (f) Under Pandora and Prometheus. (g) No. 1v. and v. containing The Mythology of Pandora and Prometheus; whose Stories, it appears, bear immediate relation to each other.

T H E E N D.

To the EDITOR of *The Sherborne Journal*.

Vol. xi. No. 548. For 1 June, 1775.

MUTEMUS Mores, Veterumque insignia Nobis
Aptemus Studia.

VIDA.

SIR,

IT were Pity, the Excellent Establishment, of which I have inclosed A Scheme, should perish, within the Precincts of an Obscure Village. It is worthy of a Better Fate. You will therefore be pleased to introduce it to Public Notice, and to extend, as far as you can, the Influence of an Example, equally Rare, and Meritorious.

What the Effect of this Example may be, on Those, Whom it peculiarly concerns, I will not take upon me, to conjecture: But it hath been said, That Virtue, made Visible, in her Native Graces, will irresistibly attract the Eyes, and engage the Hearts, of every Beholder.

The Stanzas, subjoined, are offered as a Small, but Sincere, Testimony of Respect and Esteem: And, in the Temple of Friendship, the Sacrifice is not estimated by it's Intrinsic Value; but, by the Motive, which presents it, at the Altar.

To the Reverend Mr. RHUDDÉ,

Minister of St. Peter's, Portesham, Dorset.

PASTOR! Beneath whose Pious Care,
Thy little Flock securely feeds,
Where Streams of Life, from Fountains fair,
Lave the lone Vale's luxuriant Meads.

The Guidance of Thy Parent Hand,
Ne'er, may that little Flock forego;
For, through the Hireling's desert Land,
No Verdure springs, no Waters flow.

Here, may they rest; 'till from Above,
The Shepherd of their Hopes shall come;
That Shepherd, whose sustaining Love
Shall bid them rise; and lead them Home:—

Home!—to that Land, where Peace presides
O'er Pastures of eternal Green;
Where Comfort rolls her hallow'd Tides,
And Cloudless Glory skirts the Scene.

A Friend to Religious Instruction.

26th May, 1775.

*The following Scheme is printed separately; and passed
into the Several Books of the Portesham Library.*

THE FIRST PART OF THE DESIGN:
The INTRODUCTION of GOOD BOOKS;
Historical, Prophetical—Doctrinal, Practical—Devotional, etc.

BIBLIOTHECA PAROCHIALIS:

No. THE 3,000.

PORTESHAM Parish Minister's
[Giving, Lending, Selling*]

L I B R A R Y,

PROSE AND VERSE,

CONSIDERED IN GENERAL,

As a Means of Promoting Moral and Christian
KNOWLEDGE,

[Which is the Foundation of All True Religion.]

AND, ALSO, AS
A NECESSARY SUPPLEMENT,
IN THAT VIEW,

More particularly, to the Public Instruction,
Carried on, by Reading

SCRIPTURES, AND HOMILIES.

AND

P R E A C H I N G :

AND, LASTLY,

As an Aid to the Administration of Divine Offices,
PUBLIC AND PRIVATE:

More Especially,

As an Useful Addition to CATECHIZATION
[FAMILY, SCHOOL, CHURCH]

AND

PASTORAL VISITATION,

From House to House.

St. Peter's, Portesham,
The 3^d January, 1748.

JOHN RHUDE, M. A.
Minister of the Gospel.

THE SECOND PART OF THE DESIGN:
The EXPULSION of BAD BOOKS;
Prophane Novels; Obscene Plays; Wanton Songs, etc.

* N. B. The Books, that are Sold, are always disposed of at
the Whole-sale, Prime-cost, Price—Not to say, where de-
sired, on Credit—As they are also paid for, by small, pe-
riodical, Payments; as the Circumstances of the Buyer
will admit.

To the Reverend Mr. RHUDDÉ;

On his POEM, intituled:

"THE RIBBAND: Verses, Addressed to Three Young Ladies, with Setts of Parti-coloured Ribband."*

By a L A D Y,

WATTS

*GAY Silks and Diamonds are a vulgar Road:
Her Radiant Virtues should create the Mode.*

ELEGY on the Death of Mrs. BURY.

THE Moral Lay, DELIA, with Pleasure, hears:
Accept her Thanks, who Age and Worth reveres.

WITH You, permit her farther to express
Her Sense, on all the Fineries of Dress:
A common, vulgar, little-minded, Road;
Aberrant, but too oft, from more substantial Good.

UNTHINKING Men! who all their Cares employ,
To joint a Doll; to form a painted Toy;
"To make a Play-Thing, for their idle Hours,"
(Their Minds unfurnish'd, and relax'd their Powers)
A Thing, without a *Nous*: or, on the Whole,
A Turkish Woman, who's devoid of Soul.
Who estimate the great Female Supply,
"To troll the Tongue; and roll the ogling Eye;"
To dress; to dance; to jabber French; and sing;
To wake the Tube; and animate the String.†

IN such a Conduct, who cannot but see,
That These, our LORDS, are more to blame, than We?

IF EDUCATION deign our Steps to lead,
We can, with You, the Paths of Science tread.
For this (the Proof no farther to pursue)
Look up, and, Fair MACAULAY's Labours, view.

WHEN

* SHERBORNE: Printed by Cruttwell, 1774. Octavo. pp. 16.
Price Six-Pence—See The London Chronicle, 1765, and The Sherborne Journal. Vol. x. No. 501. where the Text of the Little Moral Poem, here referred to, is found given at large: Though without the *Argument and Annotations*, attending the 8vo. Edition.

† Referring to the Organ, Guitar, Spinnett, and Harpsichord.

WHEN humbler Duties call our Feet away,
 'Tis Nature's Voice; and We the Call obey.
 Where Happiness, in lowly Vallies lies,
 Nor seeks, on Mountain-Tops of Fame, to rise.

BUT, 'tis RELIGION most exalts the Mind;
 And lifts, to utmost Heights, the Female Kind.
 The Heavenly Virtues, with their strongest Grace,
 Teach the accomplish'd Fair to fill their Place.

HAPPY, who know, to move in this bright Sphere,
 And act the Duties, which attend them there.

FOR this, the World around's an ample School;
 Could We adopt the SHEPHERD's † Golden Rule.
 The Hen, The Dove, in Moral Lights survey;
 Nor over-look the Truth and Faith of Tray.

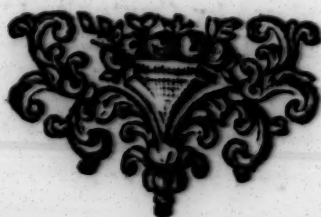
FROM Bees, and Ants, and Worms, much may we learn:
 And Things minuteſt, to Advantage turn.
 Creation ſtands a Volume, wide-diſplayed,
 Ready to lend fair Contemplation Aid.

HAPPY, who, on her ſoaring Wings, can riſe,
 And ſeize the rich, inſtructive *Moral*, Prize;
 Or, look on Things, with ſtill *Diviner* Eyes!
 Bright *Hervey*, *Pearſall*, *Fawcett*, ſtill purſue ||—
 Nor can we, Sir! forget our Debt to *You*;
 Who undertake the Thoughtleſs Fair to teach,
 “ By making their own Simple *Ribbands*—PREACH.”

DELIA.

† See Gay's Fables, Vol. I. Introduction. “ The Shepherd and
 “ The Philoſopher.”

|| The Reverend Meſſrs. Hervey, Pearſall, and Fawcett, are Au-
 thors, who have written in the allegorical and moralizing Way —
 The firſt of theſe Writers is known by his “ *Meditations and Con-
 “ templations—Among the Tombs,*” *etc.*—The ſecond, by his
 “ *Contemplations on the Ocean,*” *etc.* and the third (a Living Au-
 thor) by his “ *Religious Weaver: or, Pious Meditations on the
 “ Trade of Weaving.*”



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